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find Assara Mazdas (=Ahurah Mazdah) immediately followed by the seven spirits of heaven, the Igigi, and the seven spirits of earth, the Anunaki. That Asmodeus is not, as the author maintains (p. 65), of Persian origin, but is good Aramaic, I think to have conclusively shown in the Jewish Encyclopedia, s.u. *Asmodeus*. In this connection I may be permitted to call attention to my essay, *Mabbul Shel Esh*, published in the Hebrew periodical *Hag-Goren* (Bordetschan, 1912). In this essay I have shown that the conception of the conflagration of the world, which plays such an important part in the eschatology of Zoroastrianism and which is also known to the Jews and Greeks, is of Babylonian origin.

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CHRISTIAN BELIEF IN GOD. A German Criticism of German Materialistic Philosophy. GEORG WOBBERMIN. Translated by DANIEL S. ROBINSON (Third German edition). Yale University Press. 1918. Pp. xx, 175. \$1.25.

This work has been well known and highly appreciated for several years by those who have read it in German. It is now made available to English readers in an excellent translation, and such readers will be well rewarded by its perusal. It is a brief book, in which the author sketches in large outline, and stresses the significant features of the Christian faith in its relation to the main currents of modern thought. He deals in the first chapter with the chief tendencies of present-day philosophy; in the second with epistemology; in the third with cosmology; in the fourth with biology; and in the final chapter with psychology. He shows the bearing of all these philosophical disciplines and their main conclusions on the Christian faith, and the place this faith holds in its own right as a living experience and as throwing light on the problems of philosophy. While the author recognizes the destructive criticism of Kant and the inadequacy of the old scholastic arguments for the existence of God, he holds, nevertheless, that there is need to show the implications of the modern world view, which requires the Christian faith for its best interpretation and justification.

The book is generous in its appreciations, particularly of the religious motive in Nietzsche; keen in its criticism, as in case of Haeckel; spiritual in its conception of the providence of God, as in his abandonment of the miraculous, and vitally religious.

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